



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

On August 14 the Japan Society of New York and the Board of International Hospitality of our Society united in giving a luncheon to Admiral Count Togo. The luncheon, which was held at the Hotel Astor, was one of the largest and most splendidly appointed public luncheons ever given in New York. Thousands of giant golden yellow sunflower chrysanthemums were displayed in the grand ball-room where the luncheon was served, while above the Admiral's seat flamed a great electrically lighted rising sun, under which was the single word, "Banzai." From the main gallery, facing the seat of honor on the dais, hung the entwined flags of America and Japan. A short reception preceded the serving of the luncheon, during which perhaps one-third of those present were introduced to Admiral Togo. A cablegram was received from Mr. Carnegie during the luncheon conveying greetings to the guest of honor. In his response to the address of welcome which was made by Mayor Gaynor, Admiral Togo said in part: "The relationship between Japan and the United States must ever be one of peace and neighborly good will. In this belief I take advantage of the occasion to declare myself among the foremost advocates in favor of the maintenance of that relationship, in order that our two countries, which have so long lived in harmony and cordial friendship, may continue to do so forever."

The executive secretary was invited to give a series of addresses on internationalism and peace and on the pending arbitration treaties in the State of Iowa during the month of August. These addresses were listened to with much interest, and received good reports in the daily press of the State.

At the last meeting of our directors before the summer vacation the chairman of the executive committee and the executive secretary were authorized to invite Mr. James Speyer to become chairman of a finance committee and to nominate its other members. Mr. Speyer accepted the invitation, and suggested the names of a committee of whom the following have already accepted: Edwin A. Bulkley, R. Fulton Cutting, Benedict J. Greenhut, Adolph Lewisohn, William G. McAdoo, Jacob Ruppert, Jr., William Salomon, Francis Lynde Stetson, Henry W. Taft, Calvin Tomkins. Others who were included in the invitation have not yet returned from abroad, but it is confidently expected that acceptances which will soon be received will bring the number of the committee up to fifteen. Its personnel, as is apparent from the list given above, is such as to inspire full confidence both in the adoption of a wise financial policy and of vigorous action looking towards the financing of the Society. We feel very grateful to Mr. Speyer for his willingness to undertake this important service. The Astor Trust Company, which has served us so acceptably as treasurer for the last two years, has resigned the office, and, also upon the nomination of Mr. Speyer, Mr. Clark Williams, of 65 Cedar street, has accepted the election as its successor. Mr. Williams, as is well known, was appointed by Governor Hughes to the post of Superintendent of Banks in New York State from 1907 to 1909, and is now the president of the newly reorganized Windsor Trust Company at the above address.

A large and representative Committee on Speakers and Meetings is being organized, and it is hoped to carry on a vigorous speaking campaign throughout Greater New York and the adjacent communities during the coming winter.

Peace and War.

By Y. Inari.

[This article is published as an example of the thought of many Japanese young men who will soon be leaders in the nation. Mr. Inari's family was of Samurai rank in the old days. He will graduate the coming year from Waseda University. This speech was made by him last year at the semi-annual public exhibition of the Waseda English-Speaking Society. The manuscript was sent to us by his instructor in English, Professor M. L. Lowery.—Ed.]

It was soon after the creation of the world that peace was broken on the face of the earth. Wars and contentions have succeeded one after another so that they have lasted even to our own day, and are yet far from being completely ended.

Indeed, great changes have taken place in this world. The strong grew stronger, while on the other hand the weak grew weaker by the law of natural selection—that is, by the survival of the fittest—and the present balance of power has only been effected through countless generations. We see in history the prosperity and subsequent downfall of Egypt, Babylon, India, Greece, and Rome. All these countries engaged in numerous wars during their existence.

It is a conspicuous fact that the world is a field of great competition, and one of the greatest philosophers, if not the greatest, long ages ago gravely reasoned that strife is the lord and master of all things. When strife and competition are absent, the progress of the world is impossible. The more the world progresses, the keener strife and competition become. The poets have told us that the world is beautiful and peaceful, but this is only one aspect of it. The world has been full of wars and revolutions, as we find when we investigate its long history, and the world will roll on in its course in the future precisely the same as it has done in the past.

In the first place, what is war? It is a crime against humanity. You all know that war sometimes sacrifices countless lives of a nation. Suppose a war breaks out between two countries; all the citizens of each become eager to win a great victory, and consequently all their thoughts are taken up with matters of war alone.

Not only literature and the fine arts, but education, agriculture, and commerce—the foundation of the nation—are greatly neglected. In short, when we see the great sacrifice of lives and the enormous waste of wealth in warfare, we come to understand why all of us are in favor of peace. If all the lives and money thus squandered be employed in more profitable undertakings, what great things may we not accomplish! I am informed quite often that even experienced soldiers deplore the cruelty of war. If we examine the wars that have taken place in the world we may conclude that some of them have been necessary or unavoidable; but most of them have been accidental and have been caused either by caprices or mistakes of diplomats or monarchs. A great thinker once said that war is the iron cure of humanity.

In the second place, what is peace? Peace is the foundation of all civilization, material, intellectual, social, and spiritual. And it is a beautiful thing—one that we all desire to have by all means. I do confess to be an ardent believer in the golden saying of Franklin—no good war, and no bad peace! All mankind form one family, because all are children of one Father in heaven, even though there be physical differences between the various races. Therefore, I hope there will in future be no such animosity between the north and the south or between the west and the east. Wars and conten-

tions, however, exist even now in this civilized world. Millions of people who profess to obey the law of love, fight and kill one another.

Every nation has made marvelous progress in the art of war within the last few centuries. It is now taken as a matter of course, especially in the west, for nations to arm for the sake of their existence, and thus there has arisen the so-called "armed peace."

Now in order to keep peace armaments are needed; but if armed competition be carried to excess, an unhealthy state of affairs will be rapidly produced. There is a witty fable telling how a frog that wished to become as large as an ox began to inflate his body without recognizing its limitations, until at last his body burst under the strain. I hope no nation will follow this example. Should competition go on in the future as it has done in the past, all the nations will surely become incapable of bearing the strain, and then reaction will come.

If reaction once sets in, the progress of civilization will be greatly retarded. It will lead to a dire calamity in the future, and in that case nothing will cause all the nations more sorrow than this. For the purpose of preventing such a calamity, it is absolutely necessary for all the nations to cultivate the science and art of peace rather than those of war. This is of the highest importance. Though competition is keener now than it has been before, the aspiration of every nation is fortunately toward peace. The necessity of united efforts for the preservation of peace is felt by all the nations, as evidenced by the inauguration of the International Peace Conference. Points of dispute between nations can be settled in that court for the good of the world, and every effort is made to prevent war.

As for our country, she has waged a series of wars—the Chino-Japanese war and the Russo-Japanese war, for example. Then is Japan war loving? I say no. Is she bellicose? Never! She hopes for a living peace, not a dead one. Needless to say, our country has waged wars for the maintenance of peace. The Russo-Japanese war was unavoidable, so we fought it. What result was brought about by this war? Well, a Japanese proverb says, "After rain, the ground will become harder than before." In exactly the same way, after that war the relations between the two countries have become more cordial. Indeed, the governments of the two countries have entered into a treaty in the sincere hope of keeping warm friendship and helping each other to preserve peace. Now the annexation of Chosen has been accomplished mainly for the good of that nation. In reality, Japan is using her best endeavor not only for the peace and prosperity of the nations in the Far East, but also for the cause of humanity, for the progress of civilization, and for the welfare of mankind. I am ever of opinion that civilization oscillates from the east to the west and from the west to the east. Now it seems to me the time is coming when the highest and best civilization will be found in this small corner of the globe—that is, in Japan—and the awakening of the Celestial Empire is anticipated in the near future. Japan has a great responsibility in leading the other countries and keeping everlasting peace in the Far East. We Japanese should be both brave and faithful, so that we can protect and serve our country.

We young men especially are destined, many of us, to take prominent place in the future development of

Japan. And so I would urge both young and old of the land of this Rising Sun to consider that though glorious may be the victory won by arms, yet greater is the glory of the conquest by peace.

Race Prejudice.

By Dr. George W. Cutter.

A new thing under the sun was the recent Universal Races Congress at London, with the avowed object "to promote cordial relations among all divisions of mankind without regard to race, color, or creed." About fifty different races or branches of the great human family were present, and from the reports given in the London press it seems that each branch considers itself to be superior, if not the best, whatever its color, speech, or past history.

The world is rapidly growing smaller; the ends of the earth are drawing nearer each other, and, in spite of Kipling's prophecy, the East and West are met together. Can they dwell together in mutual respect, good will, and peace? Can they assist one another in all that makes for higher civilization and inter-racial progress and prosperity? That depends. If the prevailing spirit of kindness, patience, and forbearance exhibited at this Congress were more general one might believe that the brotherhood of man was not an impossible or improbable dream.

One of the most serious obstacles to the realization of that Utopian state, however, is race prejudice. This is based upon an exaggerated estimate of the worth of one's own race and an unjust contempt and inexcusable ignorance of other races. It shows itself in all manner of excuses and sympathies for one's own, with correlative antipathies for all others. The good in our own is seen, and only the bad in others.

We have a familiar illustration of this in the contempt once shown by the English for the Scotch. The Highlander race, or the "Wild Scotch," as they were called in the seventeenth century, were considered by the Saxons as mere savages—barbarians whom the English did not wish to know. When they condescended to think of the Highlander at all, he was in their estimation "a filthy, abject savage, a slave, a Papist, a cut-throat, and a thief"—a marauder, and "hateful as vermin, who ought to be exterminated without mercy." When, however, this dreadful people had been thoroughly subdued—when law and order had been established and parochial schools had been introduced—they proved themselves to be in many respects quite as virtuous and capable as the Saxons, and in some respects their superiors.

One delegate to the Congress, a professor of anthropology from Berlin, spoke disparagingly of international peace societies; declared that war could never be abolished, and considered the conflict of races necessary to the evolution of society, some of the most cruel wars "being the real causes of progress and human freedom." Let us trust that his studies in anthropology have led him astray. Perhaps he is like that other German professor who once vaunted so highly of the German empire, the German army, the German navy, the German church and German science in comparison with which no other nation should be mentioned, except, perhaps, the Italians, and they were preferred because "they